The CHRISTIAN CENTURY

A Journal of Religion

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Rehabilitation in the Coal Fields

By James Myers

What Is the Hoover Doctrine?

An Editorial

The Romance of the Ministry

By Bruce S. Wright

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The CHRISTIAN CENTURY

August 31, 1932

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The Office Notebook

Beginning with the next issue, the editor of The Christian Century will contribute a series of four articles discussing the Conversation which was concluded last week. These articles will deal, in turn, with the following topics:

1. Why a Conversation About God?
2. Professor Otto's Position.
3. Professor Macintosh's Position.
4. Professor Wieman's Position.

During the months through which the Conversation has continued, the editor has been glad to listen for his own edification to the words of the three spokesmen, and has resisted whatever temptation there may have been to interrupt by any word of his own, even a modest question. He will now take the liberty of expressing himself, over his own signature, on the topics discussed and the views advanced.

A correspondent, whose letter could not find room in this issue but will find a place soon, suggests that the observable facts contradict the claim that belief in God tends to make men idle spectators of a course of events which they make no attempt to influence. Think a moment. Calvin—an idle bystander! Wesley—a pious idler! General Booth—a mere spectator! History would need to be re-written to make it record not what these great believers in God actually did but what it is supposed that they ought to have done, or left undone, because of the enervating effect of their belief in God! Of course they may have been wrong about everything, but they were certainly active. Thanks to Mr. A. W. Murray, of Boise City, Okla., for his letter.

Another Proportional Representation leaguer writes to chide the Notebook for illiberality for saying that we ought to think a moment before adopting proportional representation and be sure that we really want all minorities to have a hearing. It isn't a question of what the Notebook wants, but what the country can stand without wincing.

Remember, a congressman's constituency is only 280,000, including men, women and children, Indians not taxed (or are they left out of the count?—anyway there are not many of them), and Negroes not allowed to vote. The total vote is about one-third of the population. At that rate, about 90,000 voters could elect a congressman. Suppose 90,000 voters scattered all over the country could elect one. Perhaps the Communists *could* elect one. Maybe the B. E. F. could. Or even Father Cox's Jobless party. Now don't go for proportional representation unless you really want all these people to have a chance to be heard, and to make speeches in congress, and to "extend and revise" their remarks and have them printed in the Congressional Record and frank them all over the country. We're telling you.

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

AT THE RISK of seeming tediously repetitious, it must again be pointed out that, so far as the next quadrennium is concerned, it does not make a great deal of difference what the President thinks about the repeal of the eighteenth amendment. One reason for this is that the eighteenth amendment cannot be repealed within this quadrennium. Thirteen legislatures, or state conventions, can block it, and more than thirteen certainly will. The other reason is that the President has nothing to do with it. The submission of an amendment requires a two-thirds vote of both houses of congress and the President's signature is not needed. On the other hand, it does make a great deal of difference what the President thinks about the modification of the enforcement act by legalizing beer and wine. That is a matter of legislation which can be passed by a bare majority with the President's approval. Over his veto, it will require two-thirds. On the question of that "immediate modification" which the democratic platform recommends, the President is equal to one-sixth of congress. Therefore not only the election of congressmen but the election of a President is a matter of concern both to those who want the immediate legalization of beer and wine and to those who do not. *For* beer and wine, vote for Roosevelt. *Against* beer and wine, vote for Hoover.

Modification, Not Repeal, Is the Present Issue

Governor Roosevelt's Second Acceptance Speech

IN HIS carefully studied speech at Columbus, Ohio, on August 19, Governor Roosevelt specified both his criticisms upon the policies of the present administration and his own proposals more definitely than he did in the Chicago Stadium deliverance which was in part hastily extemporized and in part cut and pasted from former speeches. His trenchant criticisms of Mr. Hoover's official acts did not pass the limits of the proper etiquette of political campaigns. The constructive part of his own program, so far as it concerns the general financial situation and not including any possible tariff readjustments, he set forth in seven numbered proposals, practically all of which involve an increase in the regulatory activities of the federal government with reference to national banks, stock exchanges and the whole field of speculation. All of these suggestions are worthy of serious consideration. Some of them will make a strong appeal to all who have been the victims of those irresponsible mongers of "securities" whose actual value so belies the name. But there is a lack of convincing details of the way in which this desirable end is to be attained, and one wonders whether Mr. Roosevelt in the office to which he aspires might not find it as difficult to apply federal regulation to the stock market as Mr. Hoover will to arrange for an effective federal prohibition of saloons after he has abandoned federal prohibition of liquor. Critics from the other party have not neglected to make the obvious reply that if Mr. Roosevelt considers the regulation of the stock market and of the issue of securities to be so important, he might have made an excellent beginning at any time within the last three years in his own state, where the greatest of all stock markets is.

The Tariff Is Not a Party Issue

A CAREFUL reading of the two most impressive pieces of party propaganda that have thus far been produced—President Hoover's speech of acceptance and Governor Roosevelt's Columbus speech—leaves one still searching in vain ror any wide divergence in principle between the two. Of course it is quite obvious that there is a reversal in emphasis upon the historic doctrines of states' rights and federal power. The republican candidate is solicitous that there shall be no federal encroachment upon state prerogatives and might almost adopt the Jeffersonian dictum that that government is best which governs least. The democratic candidate recommends seven new forms of federal control, or the tightening up of present forms of control. It is impossible to

make out a case for any difference in principle on the tariff. Mr. Roosevelt is, in principle, as good a protectionist as Mr. Hoover could ask him to be if they were running on the same ticket. He wants a tariff which will equalize costs of production and maintain for American workingmen a standard of living to be determined by us. This has become good democratic tradition. It is perfectly in line with Governor Smith's Louisville speech in 1928. Mr. Roosevelt thinks that the Hawley-Smoot-Grundy tariff is so high that it acts as a check upon foreign trade, and he is doubtless right about that. But among the "forgotten men" whom he will not audibly remember are the democratic senators who voted for increases in particular schedules and against decreases in others when that tariff was in the making. Professor Paul H. Douglas, in "The Coming of a New Party," lists a score of them each of whom cast from twenty to a hundred votes of this kind. "The democrats are indeed now seeking to derive political capital from the evident unpopularity of the tariff of 1930 and to leave the impression that they were its heroic opponents. But in fact they contributed very largely to make it what it is."

"The American System" Unimpaired

ONLY those who stand outside the framework of our present system and condemn it as inherently unjust can launch an effective or persuasive attack upon Mr. Hoover's conduct of the government during the depression. In such observers, the President's eloquent claim in his acceptance speech that he has administered the "American system" throughout the stress and strain of the depression in such fashion that, if his responsibility should now cease, he would deliver this system over to his successor unimpaired in any of its essential features, can produce no great thrill. They will not share Mr. Hoover's conception of the sacrosanct character of the so-called American system—his euphemism for the most thoroughgoing scheme of laissez faire capitalism. The President's attack on those who advocate fundamental reform of the economic order will leave many cold. His antithesis between liberty and regimentation brought him as near to an appeal to obscurantism as he came at any point in his speech, except when dealing with the liquor question. Those who, like The Christian Century, believe in fundamental social reconstruction, including the economic order, are prompted by their aspiration for liberty and their unwillingness complacently to accept the regimentation of life which the existing form of the capitalistic system imposes. We would answer Mr. Hoover by raising the question, much more pointedly than Mr. Roosevelt has been able to raise it, whether the lesson of the depression has been truly learned if the present system is handed to his successor unimpaired—but also unimproved. We are willing to concede that the extremity of the present crisis may not be the proper time to make radical economic experiments, but the experience we are passing through should certainly provide us with the conception of a new regimen to live by when the patient has recovered sufficient strength to adopt it.

Father Cox's Army At St. Louis

FATHER COX heading a motor caravan of the unemployed from Pennsylvania and "Coin" Harvey with a smaller band from the southwest that might as well be called populists if the term can be made to mean what it meant back in '96 when Harvey became famous as an advocate of free silver in his "Financial School"—these two and their respective followings met in the vicinity of St. Louis to hold a political convention, organize a party and nominate a candidate for the presidency. They did more than that. Finding themselves unable to agree, especially because some of those from the region where the Klan was strong only a few years ago could not bring themselves to support a Roman Catholic priest as a candidate for high office, even with such negligible chance of success, they held two conventions, organized two parties, and nominated two candidates. Father Cox is the nominee of the Jobless party, Mr. Harvey of the Liberty party. It would be unfortunate to regard these futile and discordant minority movements as merely comic interludes in an otherwise serious campaign. As political organizations, of course they are nothing. As expressions of urgent need and human suffering, they are profoundly moving. A thousand men without work and almost without money do not crank up their old Model T's, or borrow trucks, and go hundreds of miles on such a useless errand unless they are hard pressed. These men did not really organize anything, and probably did not expect to. They exercised the constitutional right to "assemble peaceably and petition for a redress of grievances." As a demonstration, their assembling was not without its value. Even a third party will find it hard to make any headway against the firmly fixed bipartisan habit of our political life, but sixth, seventh and eighth parties are little more than the loosely organized desperation of discordant minorities, or commentaries on the vanity of human wishes.

Italy Will Economize On Navy

ITALY'S plan for the immediate retirement of one hundred and thirty thousand tons of fighting ships, or about one-third of her active navy, is frankly explained as a measure of economy, not a demonstration of confidence in her neighbors or of international good will. Her problems of defense being what they are, Italy finds that it costs more to keep the heavier vessels in commission than they are worth and that the navy as a whole is too big and costly. Consequently her only two battleships and twelve cruisers,

twenty-five destroyers and twelve submarines will be put out of commission—not sunk, but tied up at docks or left riding at anchor in some quiet spot and their crews transferred to other duty. While there is no profession of pacific intent—and if there were, nobody would believe it, especially in view of Signor Mussolini's glorification of war in an article recently given wide circulation through the press—it is instructive to see this voluntary reduction so far below the agreed standard of naval strength for which the European governments were so earnestly contending at the last arms conference as though it were a priceless privilege to have as big a navy as possible. Additional point is given to Italy's reduction of her navy by the statement of her air minister, Italo Balbo, only a few days later, that the chief dependence of his country in time of war must be upon airplanes, two thousand of which can be built at the cost of one battleship. Italy is not yet to be counted as an influence on the side of the peaceful settlement of international questions. After all, there is a wide difference between planning to do the most fighting at the least cost, and planning to have the most intercourse among nations with the least fighting.

Mr. Hayes Reforms the Movies—Again

FROM that great educational center whence radiate our most completely commercialized cultural influences—we refer of course to Hollywood—comes the cheering news that Mr. Hays, zealous as ever to remove any slightest ground for criticism of the celluloid curriculum in which our young are trained, has courageously undertaken to clean up the movies. What! Again? Yes, if you must be disagreeable enough to bring up all the codes that he has issued and that the industry has never paid the slightest attention to; and the uplifting activities of his Mr. Jason Joy who goes about persuading local boards to pass films that are nauseous to their constituencies; and the virtuous recommendation that "over-exposure of the female figure should be 'selective'" and that "unimportant censorable material be foregone *until times are better.*" Yes, we say, again! Some would think that enough had been done to protect the morals of the young. But not the vigilant Mr. Hays. The new orders are that the word "hell" be eliminated from titles for a while—perhaps "until times are better," to use Mr. Joy's revealing phrase—and that the picture lately released as "No Bed of Her Own" be re-titled "No Man of Her Own." Feeling sure—as Mr. Hays doubtless did when he let this picture be widely announced under its first name before changing to the second—that the simultaneous presence of the two titles in the mind of the public will be much more uplifting, not to say more profitable, than either one of them alone, we cheerfully make our contribution toward establishing that association; and incidentally toward giving this additional illustration of how much and how little Mr. Hays' office means when it speaks of improving the moral quality of the films. A more disgraceful enterprise was never engaged in by a man of standing and reputation than this perfectly plain effort not to bring production up to the level of decency desired by the public, but to bring the mind of the public down to the level of what the producers consider it most profitable to offer.

What Church (if any) Runs Lotteries?

HASTY denial followed the report, through the United press, that the federal department of justice had initiated a general campaign against lotteries conducted by churches and that it was finding plenty of interesting material to occupy its attention. What happened in the first place was that an investigation of lotteries conducted for the benefit of certain benevolent and fraternal organizations led to the indictment of Senator James J. Davis and six others and the Western Union Telegraph company. The original story said that evidence was being collected regarding "172 lotteries conducted within the last six months by churches in Illinois. One Chicago church, the United press was told, sold 750 tickets at $2.50 each to a dance to be held in Los Angeles. The ball never was held, but the holder of the winning ticket received $500." (About the usual proportion of in-put to out-take, it may be remarked in passing.) Like the United States attorney in New York who has mildly discredited this report, The Christian Century can say that it has heard nothing of these lotteries—not even of the Chicago lottery on the tickets for a dance that was never held in Los Angeles. That is to say, it has heard of no case in which the lottery tickets were sent through the mails or were made a matter of interstate commerce. There is, of course, no lack of evidence regarding church lottery tickets sold from house to house by children of school age. The federal authorities can do nothing about that. Though the news story states that "many church lotteries, according to reports of field agents of the department of justice, are operated at bazaars and religious fairs in Chicago, New York, Philadelphia, New Orleans and other large cities and have brought a flood of gold to the depleted church coffers," it carelessly fails to mention the name of the church or churches which encourage this practice.

When Courts Invite Contempt

THE MERE fact that the report on the Mooney-Billings case prepared for the Wickersham commission by eminent legal talent was made public seven months ago, is no reason why it should be forgotten. It ought to be dug out from time to time and the essential facts republished. The "Information Service" of the Federal Council's department of research

has recently published a digest of the results of this investigation. The purpose of that inquiry was not to determine whether these two men who have now been in prison for sixteen years were actually guilty of the crime of which they were convicted, but to discover whether they ever had a fair trial. They did not, according to the absolute and unqualified opinion of these investigators. Guilty or not, they were never fairly tried. "There were flagrant violations of the statutory law of California by both the police and the prosecution," says the report. "Witnesses were coached in their testimony to a degree that approximated subornation of perjury." And so on. All of this has been said so many times before, that the complacent public is tired of hearing about it. There is no longer any news value in a report that Mooney and Billings were railroaded. The element of surprise has disappeared. Of course they were railroaded, but what of it? Meanwhile supersensitive judges in Indiana and Texas are jailing editors for showing contempt of court, apparently supposing that the dignity and prestige of the bench can be maintained by the simple process of enforcing silence upon their critics. *Showing* contempt! How do they expect anybody to conceal it, when courts themselves condone the violation by their own officers of the laws they are sworn to defend?

The Rewards of the Meek

IT IS impossible to live a completely socialized life in an incompletely socialized world. The question as to whether the ethic of Jesus is practical in the world as it is may be answered with too easy an optimism. When the matter is thought through to its ultimate implications, the answer must be, Yes, it is practical. No other ethic is practical, because no other leads to the Christian objective—Christlike characters in a Christianized society. But so long as that objective is not viewed with conviction as a good so great that all other goods are paltry and negligible by comparison, the morality of Jesus cannot be rationally defended as the best means of getting what we want. The method of Jesus is practical only as the means of attaining the ends which he sought.

"Turn the other cheek," "Take no thought for the morrow," "Give to him that asks," "Resist not evil"—will these principles work? Certainly not in a cruel, or a selfish, or a competitive world, if "work" means guaranteeing personal safety and material prosperity. The result of literally applying these injunctions as a code of conduct is disaster. But what kind of disaster? Disaster as measured by the criterion of individual temporal welfare. It will not be denied that Jesus himself applied in his own life those principles which he enunciated. His practice was as uncompromising as his words. And the result was disastrous, if results are judged by the tests which Christians generally apply in estimating the success or failure of their own and their neighbors' lives. He had no economic security, he had no home, he was not a substantial citizen, he never attained comfort and a competence on even the modest scale which some of us, as we decry the insatiable avarice of the rich, think would give us entire and permanent satisfaction. He lived in the midst of an increasing circle of enemies by whom he was done to death before he had reached mid-manhood. Even allowing that it was not his ethical principles but his messianic claims that brought him to his death, still his methods of living barred him from the attainment of anything that bore even the semblance of any of those patterns of success which are dear to our hearts.

Saint Francis of Assissi is commonly acclaimed as one of the most thorough-going practitioners of the ethics of Jesus if we have regard especially to his attitudes toward violence and property. But Francis also was a failure, if success means anything like what it actually does mean to us. He never had anything. If he escaped the consciousness of disaster, with its consequent unhappiness, it was only because he did not want anything—and we do. So well did he realize that his methods of living did not lead to the results that men desire, that he did not even recommend that people generally should follow his example. Poverty and non-resistance, as he taught, were a counsel of perfection; not a rule for the many, but a privilege for the few. But they could be a privilege even for the few only on condition that the few had experienced a complete reversal of their scale of values and sought, as the object of their supreme desire, certain things that others are willing to have only as the accompaniments of physical comfort and financial security or not at all.

Much of the current argument for generosity, meekness, "service," and abstention from violence is based on the assumption, or the explicit claim, that these are the surest road to material prosperity. In isolated cases this is true, but it is true only accidentally, or so infrequently that it seems accident. In a world where most people set up material goods and physical comfort, not to say luxury, as the goal of their desires and seek them by competitive methods, those who compete the most keenly will get the most goods and the most luxury. This method also has its catastrophes and its limitations. If our economic society is a continuous battle of wits and forces and material resources, we do not need to be told that it is a battle which is not without casualties. There are many who fight and lose, as well as some who fight and win; but, generally speaking, no one can win who does not fight. Gentleness and generosity, meekness and non-resistance, do not lead to great possessions and great power and the other material rewards which the "gentiles" seek. They are not cheap and easy methods of getting the things that other men fight for. They are methods of gaining something else. If that something else is not of more value, then the failure is absolute.

But what is the result of the other way of life,

the way of self-assertion, of competition, of conformity with the methods of a society in which "those may take who have the power and those may keep who can"? Safety and prosperity—perhaps—for the strongest. There will be many failures and many degrees of success, but the strongest, the shrewdest, the most ruthless will win what they want. We may, for the moment, ignore the failures, the men who miss the rewards of violence because they are not violent enough, those whose shrewdness and ruthlessness do not avail because they are in competition with others who are shrewder and more ruthless. Suppose that violence and craft succeed as a means of getting. Still the result is disaster if getting is ultimately a disastrous goal. Suppose that force and regard for self-interest bring safety. Still disaster, if safety at any price spells defeat for the highest purposes. If the gaining of selfish advantage, the accumulation of things, and the entrenchment of person and possessions behind barriers that shall guarantee security, are not a satisfying goal but a false objective, then the more completely violence and competition succeed in attaining these ends the more dismally they fail.

The customary argument about the practicability of this or that item in a supposedly Christian program of life is embarrassed and entangled by efforts to justify a Christian ethic with reference to conventional and worldly standards of success. It cannot be done. The Christian way of life is "practical," even in our present social order, only if it leads to something other and better than the ends which are sought, with indifferent success to be sure, by the methods which are currently considered respectable but which are certainly far removed from the procedure and example of Jesus. To take one extreme example: absolute non-resistance, which many would consider part of a completely Christianized code, can have only one possible justification—that it is better to be killed than to kill. It is futile and disingenuous to support it by the argument that if you refuse to employ violence under any circumstances others will necessarily refuse to employ violence against you and therefore you will not be killed. Perhaps you will not; but then again, perhaps you will. And if you resort to violence in self-defense, perhaps you will be killed anyway, and perhaps you will not. The choice between the two policies is not to be made by any nice balancing of the probabilities of personal safety. Such a prudential weighing of chances has no moral value. These two attitudes are not rival policies for attaining the same end, but are ways to different ends. Their respective success and practicability are to be judged by different criteria. Non-resistance is not a clever and cheap way of getting what fighters win at the cost of struggle. It is a way of getting something which fighters cannot get at all, and do not want.

The question is not, Will non-resistance, the turning of the other cheek, the going of the second mile, promote the realization of the current desires of individuals and nations? They will not, at present. The question is, Who are willing to risk the loss of the things which rate high in the world today in order to hasten the realization of a regime radically different and infinitely better?

Jesus did not give a code, but an ideal. He set up a goal for society and a type of personality which alone can be at home in such a society. We are still far from the realization of such a society. Here and there are individuals who have so thoroughly reconstructed their personal aims that they are willing to leave all and follow him. Yet the conditions of our human existence are such that, bound together by social ties and obligations, we cannot advance as separate units independent of one another. If the perfection of Christian character implies the transcending of selfishness in a higher sense of social responsibility, every step toward its attainment must be accomplished by a recognition of existing obligation to the world as it is—an obligation that is two-fold: to remain an integrated and functioning part of it, adapting one's way of life to the exigencies and even to the limitations of the present order; and to maintain a persistent dissatisfaction with any goal that is not wholly Christian and with any forms of social structure or individual practice which do not lead to such a goal.

What Is the Hoover Doctrine?

ONE section of Mr. Hoover's acceptance speech has an international importance far outreaching and outlasting the presidential campaign. It is the section in which the President takes credit for what he calls "my new policy," and defines what is coming to be known as the Hoover doctrine. Those friends of world peace who believe that it is to be built upon a growing body of international law, and have seen in the formula first announced by Secretary Stimson an important addition to this body, must be dismayed to discover that the Hoover doctrine, in the hands of Mr. Hoover himself, suddenly becomes something much other and much less than it has been supposed to be.

The history of the Hoover doctrine is known to our readers. Its formulation came as a step in the long and unsatisfactory diplomatic exchanges carried on with Japan following the occupation of Manchuria. In the early stages of that occupation the efforts of the United States were directed toward keeping complete occupation from becoming a fait accompli, and toward securing a negotiated settlement of the questions at issue between Japan and China on the basis of the Nine-power treaty and in accord with the pledges of the Kellogg pact. At the same time the League of Nations was working to induce Japan to agree to a negotiated settlement on the basis of her commitments under the league cove-

nant. By the opening of the present year, however, it became apparent that both these efforts had failed. Japan meant to occupy Manchuria—actually, whether that occupation was given legal acknowledgement or not.

Mr. Hoover and the American government recognized that this occupation, in defiance of treaty provisions that had been designed to provide against precisely this method of action and this outcome, subjected the Kellogg pact to its most serious test up to the present. Convinced, as were the member states of the league by the flouting of their covenant, that something had to be done, the administration was confronted with the problem as to what that something should be. An important, and vocal, section of American public opinion began to call for an economic embargo against Japan, as a means of putting sufficient pressure on that empire to force it to deal with Manchuria on some other than a military basis. Mr. Hoover perceived, however, that an embargo policy might lead into a situation in which war would become possible between Japan and the United States, and he was as determined that the crisis should be handled in accord with the spirit of the Kellogg pact as Japan was indifferent to the underlying purpose of that document.

Could any way be found of bringing sufficient pressure to bear on Japan to have effect on the policy of that excited nation, while not involving the United States in the danger of war? On January 7 Mr. Stimson, in a note to the Japanese government, showed that the administration believed it had found such a way. Without arguing again the issue of justification for what Japan had already done in Manchuria, the American secretary of state served notice that, as an inevitable corollary of the Kellogg pact, the United States would never recognize "any situation, treaty or agreement" growing out of a violation of that document, or, in other words, secured by resort to "other than pacific means."

The whole world instantly recognized the sweeping implications, and importance, of this declaration. It was seen to have as much bearing on the sort of policies that, in the past, other nations have pursued in Egypt, Syria and Haiti, as it had on present Japanese policy in Manchuria. It was not, of course, retroactive in its operation. It did not attempt to reopen the question of titles gained during the years of imperialistic expansion before the world war. But it did propose to outlaw the gaining of titles by similar methods in the present and future. Therefore, although the members of the league saw that what was then called the Stimson doctrine offered them as valuable a way of dealing with the problem presented by Japan's defiance of the league covenant as it offered the United States of dealing with her defiance of the pact, the influence of the great colonial powers delayed action. But in the end the insistence of the smaller member states prevailed. After twelve members of the council had, on February 16, taken the cautious step of adhering to Secretary Stimson's formula only to the extent of declaring that "no infringement of the territorial integrity and no change in the political independence" of nations in the league should be recognized as valid, the assembly, on March 11, adopted a resolution declaring it incumbent on all members "not to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenant." The league thus came the whole distance, from the cautious resolution of the council members in February to the exact wording of Mr. Stimson's original note a month later, and this should be borne in mind in evaluating the retrogressive step which Mr. Hoover has now taken.

In the form in which Mr. Stimson gave it to the world, therefore, and in the form in which the assembly of the league adhered to it, the Hoover doctrine declared that the United States "does not intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris." But what has Mr. Hoover now declared the doctrine to be? In the same breath in which he takes credit for its announcement, he defines it as a declaration that "we do not and never will recognize title to possession of territory gained in violation of the peace pacts."

The difference between the Hoover doctrine as Mr. Stimson communicated it to the world last January, and the Hoover doctrine as Mr. Hoover defines it to his countrymen this August, should be instantly apparent, and its importance clear. It has been instantly apparent to Japan, and her astute diplomats have hastened to take advantage of the opportunity which Mr. Hoover's speech has afforded them. They have never, they assure the world, attempted or proposed to take "title to possession of territory" in Manchuria. Of course they haven't! The whole purpose of setting up the puppet state of Manchukuo has been to allow Japan to avoid that very thing! Japan has taken over economic occupation of Manchuria, and she means to maintain that occupation by military means. The mines, the banks, the farming areas, the railways that she has absorbed all come within the category of Mr. Stimson's refusal to grant validity to "any situation" brought to pass as Japan has brought to pass the economic absorption of Manchuria. But these things do not come within the purview of Mr. Hoover's new definition, and Japan can hardly therefore be blamed for donning her robes of righteousness and pointing to the Hoover speech as evidence that she has not been in the wrong.

In thus redefining and emasculating the terms of the Hoover doctrine it is beyond belief that the President was not aware of what he was doing. He must have seen the difference between the formula of January 7 and the formula which he made public on August 11. He must have known the embarrassment that would be caused in our relations with other nations by thus abandoning the drastic first position, after leading the nations in the league assembly to endorse it. He must have seen the opening which he was giving Japan to justify her Manchurian conduct.

Why then are we to suppose that he defined the doctrine as he did?

Speculation at that point can only be speculation. No President, and no government, can be expected, once it has taken a public position as the United States did last January, to give a candid explanation of its reasons for retreating from that position seven months later. But there are at least three forms of pressure that may have been put on the administration since the Hoover doctrine was first announced, and any one or all three of these may have led to its whittling down. For one thing, the actual difficulty of the situation in Manchuria, where Japan shows every intention of going ahead with her occupation regardless of consequences, may have suggested that it was the part of wisdom for the United States not to attempt to push the implications of the pact too far now. Again, the same great foreign powers that showed their hesitation when the implications of the original formula became clear may have indicated their desire for this redefinition as a step toward escaping from the uncomfortable position created by the action of the small nations in the league assembly. Or the banking interests which saw so many fat commissions disappearing under any genuine application of the "any situation" version of the doctrine may have let their coolness toward that version be felt.

The imperialism which today endangers world peace is not the old territory-grabbing imperialism of the nineteenth century. It is the economic imperialism by which a powerful nation gains access to and control of the markets and economic resources of a weaker state. Economic imperialism seldom involves annexation. But the control which it seeks to set up is not less complete, nor is its ability to arouse resentment and eventual revolt less marked. In its original form the Hoover doctrine, by its refusal to recognize, under the "any situation" category, the sort of economic rape which Japan has committed in Manchuria, seemed to be cognizant of and dealing with one of the most menacing realities of contemporary international life. But when Mr. Hoover restricts the application of the doctrine to questions of formal territorial annexation it loses much of its worth. The issue here involved is too important for any misunderstanding. The administration owes it to the nation and to the world to make clear at once which version of the Hoover doctrine—that of January 7 or that of August 11—is authoritative. For if the Hoover doctrine is what Mr. Hoover says it is, and not what Mr. Stimson said it is, it is not much.

Prayer in Summer

I HOPE that I may never grow too old
To hear frail music when the leaves unfold,
To see as dancing elves with silvery feet
The raindrops pattering down the mirror-street,
To watch in every bluebird's sudden flight
A rhythmic rainbow showering delight!

LUCIA TRENT.

Book Day

EDITOR THE CHRISTIAN CENTURY:

SIR: It was said in my hearing by a wise man, no longer with us, that if a friend desires to borrow a book out of a set of books, he should be requested to take the whole set. If he did so, he would be more likely to return the whole set, out of shame, and if he kept it, at least it is better to lose the whole set than to have it minus volume 3 or 4. Is there anything more depressing than a set of books, incomplete? You might never need Vol. 3, but always that hiatus would be there; that yawning gap would hold your eyes; the things present would have no charm. There are enough inescapable reminders of the incompleteness and impermanence of human achievements without adding to them the broken set—as funereal a symbol as the broken column.

On this matter of borrowing books let him that is without sin, who can look round his shelves and see no volume which is not his own, cast the first stone. There is much to be said by the advocate for the borrower. To send a book back demands a conjunction of favorable conditions. You must have paper, string, scissors, a post-office near, and sufficient leisure of mind to carry out many operations. It is all very difficult, and there would seem to be no other course, but to appoint a given day on which all books shall be returned to their lawful owners. Let the day be made at the same time a day for the consideration of the book as a first necessity of life. Let it be proclaimed with vigor in press and pulpit, that cigars may be a luxury, even luncheons a luxury, but books are a necessity.

The slogan would be words from Coleridge,

"Sell Your Bed to Buy it"—

the "it" being some great book. So the day would be at once a day of restitution and resolve. Each should have his own again, and each man would go forth to buy books for himself. That day, incidentally, would be precious to all publishers and booksellers.

A truce to all long-term borrowings of books! But with that there would come another and a kindlier day. There would arise the practice of giving books. This would be most acceptable to generous friends, who neither smoke nor drink. They cannot keep a box of expensive cigars wherewith to speed the parting guest; they will not give alcohol—why should they not keep a box of excellent books, and say to their friend, "Take a Conrad, or a Fosdick, or a Keats"?

If there is a day left which is not earmarked, I suggest this Book day. What a day it would be! What string! What brown-paper parcels! What a reunion of old friends! What cleansing of the conscience! And in the elation of the hour, what unparalleled buyings of books!

Yours in the fellowship of guilty souls,

QUINTUS QUIZ.

The Romance of the Ministry

By Bruce S. Wright

ONE of the definitions of romance is, "the character of that which appears strange and charming." There is certainly a strange and charming side to the ministry. For example, these lines were written in a log cabin which stands on the very piece of property where stood, many years ago, the tiny chapel in which I began, as a local preacher, my life work. It was the long-since defunct "Mountain Circuit" of the Erie conference, to which I had been appointed as "supply." The circuit consisted of four little settlements around Kane, Pa. Two of the preaching places were in schoolhouses, one was in a lodge hall, the fourth, Wetmore, Pa., was in a small chapel that would seat about forty people.

I vividly recall writing to a friend one day that I had preached on Sunday evening to a church filled with people. I do not remember whether I explained that forty people constituted a crowded congregation for my church. Wetmore was then a mill town of some two hundred population. After the marketable timber had been cut the mill was abandoned, most of the people moved away and the town was largely a memory. One of the buildings that stood through the years of neglect and loneliness was the chapel. It was at the edge of twenty acres of splendid woodland, affectionately preserved by the one-time mill owner. After his death the woodland was for sale. I had long wanted a piece of woods for a summer home, and, the price being very low (abandoned land *is* low priced in Pennsylvania), I purchased it—woods, chapel and all.

The Romance of Places

What was our definition of romance? "The character of that which seems strange and charming." To me it is strange and charming that at the edge of the woods, on the corner of the property I now own, stands the plain chapel in which, while still in my teens, I began humbly, with fear and trembling, but with confidence that God had called me, my ministry. I make bold to relate this and other experiences in the sole hope that the eyes of many young men, contemplating the ministry as a life work, may see these lines and read them, and come to know that preaching is not all drudgery, but that the minister is an abundant inheritor of "the character of that which seems strange and charming," that his is a career of romance.

I have been thinking over the many preachers I have known through the years and, tracing their careers, I have followed them from place to place. What a privilege has been theirs! I can visualize them in their different fields of service, accepting new challenges, adapting themselves to changed conditions, thrilling under new situations. The members of no other profession live in as many and varied places as the men of the ministry. There is romance even in the material aspect of the places, in the houses in which one is to live, in the church structures in which one is to preach.

No two parsonages are alike, for which we are profoundly grateful. This is not a cynic's comment; it is an honest, sincere statement of fact. The difference in the different parsonages, in their type, arrangement, location and general upkeep, constitutes a positive romance. If you will think over the preachers' homes you know you are bound to come to the conclusion that by and large the parsonage is a very much better house than the average home of the members of the congregation. A few homes may be much more extensive and elaborate, but most of the homes, in plan, construction and cost, are inferior to the manse home. The preacher has no reason for complaint in the home he occupies.

The Romance of Parsonage

Thus far in my ministry I have lived in six different places. First, the country circuit, as supply; then, after college, a normal school town; third, a manufacturing city; fourth, a pastorate abroad; fifth, the capital city of New York; sixth, my present ministry in the downtown of Buffalo. I think of the parsonages we have occupied, what a variety! Made of wood or brick; few bedrooms, or many; dining room on the main floor, in one instance in the basement, in another on the second floor; tiny cubby hole for a study, or, in one case a suite of three spacious rooms.

There has been ample romance likewise in the church structures—old-fashioned, long brick church (which I loved); newer fashioned (now old) amphitheater style (which never thrilled me); wide-open, roof-gardened church of the tropics; plain chapel at the edge of the woods, seating forty people, to the glorious gothic near-cathedral, seating 1,200, on the city's noblest avenue. Who is so brave as to contend that there is not romance even in the places of one's ministry!

Nor need the preacher travel far to find the romance of places. He may spend his entire ministry within the bounds of a single conference, classis or synod, which I think is quite the ideal; or he may occupy in those years six, eight, a dozen different pulpits; he will find as much of the romance of places within his own district as in long jumps to widely separated pastorates.

The Romance of People

More thrilling than the romance of places is the romance of people. The preacher is privileged to meet many people. Not only that, but people in many different walks and circumstances of life. Despite the contention of numerous writers that the minister has fallen on lean and barren times, that his influence is

not what it once was, the fact remains that more people turn to the preacher for confidence, help and guidance than to any other man.

The sick summon him, there is romance in the sick room; such romance, the character of that which appears strange and charming, I find every week in the hospitals of Buffalo. The sorrowing turn to the preacher; the time of sorrow in a home is one of the great God-given opportunities of romance for the true pastor. It is his to "give the oil of gladness for mourning, the garment of praise for the spirit of heaviness."

The Romance of the Pastoral Relationship

The discouraged direct their steps to his study door. My own study door opens off the main vestibule of the parish house, there are no intervening rooms or intermediary secretaries; I want to be immediately available to those who need and seek me. True, I am approached by many time-wasters, whose errand is wholly selfish and mercenary, but they are readily discerned and quickly disposed of. The people who are honestly discouraged, who respond to the ministry of hope, are many, and I do not want to miss a single one. Contact with them constitutes one of the happiest romances of my ministry.

The preacher, as few other men, is privileged to meet, associate and work with men and women of culture, leaders in their respective communities. The high and low, rich and poor, sorrowing and joyful, wise and unwise, constitute the romance of his life.

I have hinted at this in what I have already written, but it is so important, so thrilling in its romantic possibilities, that I desire to add this explicit paragraph. In recent years the emphasis has been upon preaching. I would not detract, in the mind of the young minister, the least bit from this emphasis. Rather I would add to it. But I would be equally emphatic in my contention that no less important than the minister as preacher is the minister as pastor. Woe be to him if he fails in the pulpit! Woe be to him if he neglects his pastoral opportunities! For I like to think of them as opportunities rather than duties.

The preacher who prizes his high calling should be willing to forego any pleasure, to put off nearly any engagement, except the most sacred ones, to go to the home or get in touch with the life in need of pastoral contact. For in a ministry of years it is true hundreds of times that "once to every pastor," in his relation to certain individuals and homes, comes the opportunity to bind those individuals and homes to him with bands of steel; but if he dilly-dallies and lets the opportunity slip, it is gone forever.

The romance of the pastoral relationship is not ordinarily found at luncheon clubs, nor in the back-slapping habit; it is found in the crucial experiences that come some time to every home and every individual. Blessed be the preacher, romantic his career, who is not disobedient to the vision of his pastoral relationship. The ministry is indeed rich in "the character of that which appears strange and charming."

The Tricks of the Trader Class

By Arthur E. Holt

THE LOSS to the nation through the expenditures of the Federal farm board in aiding cooperative marketing in the United States last year was $83,334,000. The loss to the United States through the postoffice in carrying second class mail alone was $96,674,617.93. Chicago and the middle west are witnessing the amusing and hypocritical attempt of a great metropolitan newspaper, one of the chief beneficiaries of the postoffice deficit, to get the government out of business in behalf of the farmers. Industrial leaders, who for half a century have been the beneficiaries of protective tariffs, who encourage the government to build canals and harbors to make Chicago a great seaport, have organized under the American Federation of business and are demanding that the government shall not help the farmer market the grain which the government has aided him in raising.

Who Are the Rugged Individualists?

When the trader class describes its own success it likes to have you believe that its strength is due to "rugged individualism," but no other class has been so thoroughly the recipient of special privileges. Its success is due not so much to rugged individualism as to the fact that it has carried a bag of tricks. It has bargained across two bargaining counters, over one for labor and over the other with the farmer for raw materials. In both these bargaining operations it has known how to advantage itself by limiting its own competition and multiplying competition by those on the other side of the counter. If we examine this bag of tricks we will find at least five major ones.

First of all, it has the advantage which those at the center always have over those at the marginal circumference of society. It is the advantage of quick information, ready conference and the ability to play the margins off against each other.

From the earliest period the trader class has been the creditor class and they with their spiritual abettors have kept alive an enthusiasm for debt paying as a religious obligation. But they have never been especially anxious to see whether they had a valid

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system for getting people into debt. Any debtor who objected to paying debts with a dollar which had jumped to almost twice the value it had when the debt was incurred was declared to be an immoral repudiator and worthy only to be a moral outcaste. By the deflation the farmer lost four billion more than he gained in 1918.

This class has written the tariff laws of the country and has created a situation in which its bargaining power was almost double that of the farmer's with whom it bargained. The farmer has sold his goods in a world market and has bought his goods in a protected market. The tariff has cost him eight dollars to every dollar it has made him. According to H. E. Miles it costs sixty-seven dollars for every one gained. This class of men have been praised as splendid Christian men by ministers who have evidently forgotten the doctrine of the "fair price."

Profiteers of Adversity

This class has written most of the tax laws of the country and have succeeded in loading an undue burden on the owner of tangible real estate. Taxes absorb 7 per cent of urban net rent, and 35 per cent of rural net rent.

Advantaged as these men have been, they have voted themselves unbelievably large incomes for doing the things which traders do; incomes which make the kings of the feudal ages look like poverty-stricken beggars; incomes which are all out of proportion to any possible return which they can render to society. One of these men was recently appointed a receiver of three defunct banks in which poor depositors lost millions; this man in the midst of this poverty was allowed for a few months' work a salary of fifty-seven thousand dollars. The professional men who associate with these men place the same high valuation on their services. A dentist who travels in this class asked $170 for the extraction of two molar teeth in which there were no complications. A group of real estate men who carried through a fairly simple plan for the transfer of real estate to the city of Chicago charged a commission which ran into the millions for each member of the firm. The fiction that these men earn the valuation which they place on their services is a fiction believed only by the simple-minded.

Money-making as a Virtue

But more important than either of these mentioned is that these men and their kind, their families and their children, set the standards of living and the ethical goals of society. In that magnificent book, "The Epic of America," by James Truslow Adams, we have described for us by a former business man the moral debacle of America which took place some time in the middle of the last century when money-making as an end in itself displaced the dream of the welfare of the common man as the goal of American society. A paragraph from that book is graphic and pertinent:

> Money-making having become a virtue, it was no longer controlled by the virtues, but ranked *with* them and could be weighed against them where any conflict occurred. The quick development of an industry or a tract of land and the making of a million dollars to be added to the capital resources of the nation could be weighed as exhibitions of moral and patriotic virtue against breaches of other exhibitions of virtue such as justice or honesty. Raising money-making to the rank of a patriotic and moral virtue was the cancer that ate deep into the vitals of our life. It meant the demoralization of our whole attitude toward law and public life.

The social effects of the rule of the trader class are not easy to summarize. It would be foolish to deny the benefits of the growth of science, the uniting of the world if not in brotherhood at least in neighborhood, the marvelous victory over time and space which has been accomplished by steamship, railroad, airplane, telegraph and radio. One of the missionaries of a mission board died out in Africa and the news was telegraphed to Boston. Mission headquarters telegraphed back its sympathy and by western time the message got there before the man died. It has been the mission of the trader to tie the world together in a great process of interrelated trade.

The Rule of the Trader Class

But the items on the debit side of the ledger must not be missed. There has been a promoted competition among rural classes. The rural north and the rural south have voted against each other for the last fifty years. Urban classes have kept alive and promoted the tradition of rural individualism.

There has been an overamplification of what men do in cities. The size and opulence of the city is all out of proportion to the usefulness of what it does. One of the clearest expressions of this is found in an essay by the poet Tagore of India entitled, "City and Village." He says:

"Cities there must be in man's civilization, just as in higher organisms there must be organized centers of life, such as the brain, heart, or stomach. These never overwhelm the living wholeness of the body; on the contrary, by a perfect federation of their functions, they maintain its richness. But a tumor round which the blood is congested, is the enemy of the whole body upon which it feeds as it swells. Our modern cities, in the same way, feed upon the whole social organism that runs through the villages; they continually drain away the life stuff of the community, and slough off a huge amount of dead matter, while assuming a lurid counterfeit of prosperity.

"Such a moral perversion has come to its extreme length today in the relationship of the city and the village. The city, which is the professional aspect of society, has gradually come to believe that the village is its legitimate field for exploitation, that the village must at the cost of its own life maintain the city in all its brilliance of luxuries and excesses; that its wealth must be magnified even though that should involve the bankruptcy of happiness."

In the third place, there has been a distortion of the picture of the total welfare of the nation. We

have a distorted picture of what business is for. Instead of seeing that process as something which is organic and each organ or business as servant of the total process, we have thought it sufficient that men should under the guise of profit grab out of it whatever they could get. This they have called business and they have been satisfied if they had gained money no matter what had happened to the process. This moral bankruptcy has eaten like a cancer at the whole cultural process corrupting even the dominant religion of the period.

The overemphasis on what is done in cities has given us a new kind of poverty. The factory looks in vain to the country for someone rich enough to buy its productions. The country thought it had gone over to the machine age, but in spite of tractors, old Dobbin is coming back on the prairies of Iowa.

Finally, you have a farming population the world around which is seething with revolt. In Russia it was the farmers who joined with the urban proletariat and overthrew the trader class of the cities. You do not understand the uprising in India unless you see it as a revolt of the villages against the domination of the port cities. In Denmark, the transition to an order in which the farmer participates with self-respect has already been made. Many of the upheavals in the western hemisphere have an enraged rural class as their driving power. If the end of the feudal era saw the urban classes in revolt, the end of three hundred years of urban control of western civilization sees the mutterings of revolt on all the great agricultural plains of the world.

Rehabilitation in the Coal Fields

By James Myers

AN EMACIATED baby looked up at me from within a wooden box inscribed in large red letters—"High Explosives." Its mother had parked it there during the meeting of the sewing class in an abandoned store at an isolated mining camp in West Virginia. The picture, it seemed to me, was quite symbolic of the state of the bituminous coal industry as I have seen it in a number of states during the past year, and on a trip from which I have just returned. The entire industry is in a highly explosive condition. Men simply will not see their children starve.

"If you haven't got enough to eat," said Van A. Bittner of the United Mine Workers at a district convention in Fairmont, West Virginia, where miners are again on strike, "go out and take it. There are not enough state police or yellowdogs in West Virginia to stop the army of the United Mine Workers of America." This from the "conservative" American Federation of Labor! Never before in my industrial investigations have I sensed so strong a possibility of widespread civil war in the coal fields.

It is nothing short of a tragedy that no effective national leadership, either political or industrial, has emerged to lead this industry out of chaos. Only federal government action can save it now. The best-meaning employers are unable to pay anything but starvation wages because of extreme cutthroat competition and the consequent widespread demoralization. It would seem that the industry must be declared a public utility and placed under federal regulation with provision for collective wage agreements, planning and control of production. The United States coal commission report in 1923 pointed in this direction. Yet the Davis-Kelley bill for federal regulation is still "in committee" in congress. Meanwhile the people perish.

Brave attempts at relief are being made in many places. The American Friends service committee (Quakers) served one hot meal a day to 40,000 school children in 35 counties in Kentucky, West Virginia, Tennessee, Pennsylvania, Maryland and Illinois throughout the winter. There is no doubt that their work has saved the lives of many children and prevented worse disease and widespread epidemics. Their funds, which came principally from the American Relief association through President Hoover, are now nearly exhausted. Only 12,000 children and expectant mothers can now be given the limited rations of powdered milk and cod-liver oil. Not an appetizing meal—but at least it helps to keep body and soul together. The Federal council of churches has sent out an appeal for supplementary funds to help the Quakers continue at least this minimum service.

Quaker Relief Work

The Quakers have had funds sufficient only for the feeding of children and expectant mothers. They have realized that even if they were able to feed all the hungry, that would not be enough. For the rehabilitation of families and communities they have therefore worked out some plans which are the more significant because something of the kind will be necessary even "if and when" the industry itself is intelligently reorganized.

I have just returned from a trip to Morgantown, Monongalia county, West Virginia, where I inspected some of the actual experiments which are being conducted by the Quakers in cooperation with the county welfare board and the county council of social agencies.

Eleven dressmaking and sewing classes have been conducted in outlying coal camps in this county.

Thousands of garments have been made by the miners' wives: underclothing, women's and girls' dresses, shirts, boys' pants, quilts and comforters for bedding, embroidery for sale. The first objective was to clothe the children so that they could go to school. After that the mothers made clothing for themselves and then articles were placed on sale in a store donated by the Morgan hotel in Morgantown. Everybody helped. The mine operators usually supplied the place to meet. Women from Morgantown and teachers from the West Virginia university volunteered to give instruction—the Quakers supplied materials—the men in the camps often carried sewing machines from distant houses up and down steep banks to the place of meeting. It was a cooperative enterprise. In addition to clothing the community, it brought a little touch of social life and friendship into dreary places.

A Rehabilitation Program

Shoes, too, came in for reconstruction. Miners were discovered who knew how to "roll their own." They were supplied with cobbler's benches and lasts, and a cobbler's unit was set up in each camp. The old shoes received in clothing bundles from all over the United States were patched and soled and made ready for the heavy wear and tear of winter in the mountains.

An enormous increase in "subsistence gardens" has been promoted under a carefully worked out plan of cooperation. Dr. Nat Frame and Mr. Humphreys and Mr. Grimes of the extension department of West Virginia university, Morgantown, the state department of agriculture, the Red Cross, Mr. Fred C. Croxton of the President's committee on unemployment relief, and the Quakers have worked together. There are little garden patches by the houses in the coal camps, as well as some larger community gardens, where a large quantity of food is being raised this summer by the miners. It is not estimated that the produce will care for more than a small part of next winter's needs, still it is a help in that direction. Agricultural experts are furnishing information on methods of preservation, drying, pit storage and canning.

The Community Cannot Do All

"Last summer about six thousand quarts of apples, apple butter and tomatoes were canned, and over two hundred bushels of apples were dried in the community canning kitchens which were made available by the various churches in Morgantown," said Mrs. Henderson, the volunteer manager of this "industry." Mrs. Henderson told me that so eager were the miners' wives that many got up at four o'clock in the morning and walked as much as eight miles to town to "earn" the twenty-five-pound bag of sugar which they received as their day's "pay." This they carried home! They used the sugar to preserve wild blackberries for the winter.

The products of the canning kitchens are saved for the grocery baskets given out in county relief during the winter, in return for work on county roads. Nothing is wasted in Monongalia county; people work for everything they get, even public relief. Never, I think, have I seen such an extensive program of voluntary community effort. Mrs. Friend E. Clark, president of the council of social agencies last year, was largely responsible for the extensive program of county relief and rehabilitation. Under her have worked some eighty women as volunteers doing social case-work in outlying camps. "Do you feel that you have been able to cover the relief needs of the county?" I asked. "No," she replied, "we are just scratching the surface."

Dr. William E. Brooks is pastor of the Presbyterian church in Morgantown, president of the county welfare board, and an outstanding citizen who has worked day and night on relief and rehabilitation. He pointed out to me very forcefully the fallacy and unfairness of expecting a local community or neighboring city like Morgantown to bear the entire burden of relief for thousands of miners who were brought into the county by the coal companies, which are in turn owned almost entirely by outside capital. "These 'wounded men' are left lying by our roadsides," he said. "We are doing our best to play the good Samaritan. But it is a national problem, and it is only fair that national resources should help to furnish relief."

The Operator Has a Heart

Out at Crown Mine I saw what is perhaps the most highly developed of the Quaker units. William and Ruth Simkin, the young Friends in charge, are living there in a company house. Another company house has been turned into a community house with a small library, a little "store," recreation club rooms, and weave rooms where hand-looms have been set up. Women and girls are learning to make hand-woven rugs and mats. A carpenter shop has also been opened. Quarters are being furnished rent free by the operator. Indeed, no one is paying rent at Crown. The mine is "closed" and the operator has a heart.

With their genius for the discovery of local talent, the Quakers have brought Mr. Godlove down from his home in the hills to teach the art of chair making, for which he and his father before him have been famous. Hickory logs are carried in from the woods, and graceful, handmade hickory chairs are made by men who, as they work, feel a revival of hope in their lives. Stools, gate-leg tables, sewing boxes, book racks, wooden spoons, picturesque "cobblers' benches"—these and other products come from the shop at Crown and the chain of shops established in other mines by the Quakers. If handcraft industries can spring up and supply work and a new joy in life, it is worth a great effort. The Mountaineer Craftsmen's cooperative association is being incorporated to market the products of the shops and classes. A simple method of exchange of goods among the unemployed families is also being worked out.

Dr. Homer Morris, professor of sociology in Fiske university, is in charge of the field activities of the Friends. He plans, in addition to the program which I have described, a detailed sociological survey of some typical mining communities as a basis for intelligent placement of surplus miners who desire work in other industries as opportunity arises. The Quakers are doing what they can. One can but hope that a similar statesmanship may appear among political and industrial leaders upon whom must rest the responsibility for the necessary basic reorganization of the coal industry.

BOOKS

Mr. Hoover—President and Candidate

HERBERT HOOVER AND AMERICAN INDIVIDUALISM. *By Walter Friar Dexter. The Macmillan Company.*

SOMEHOW I cannot believe that this rather rhapsodic exposition and defense of Mr. Hoover's principle of "sturdy individualism" is going to do his cause a bit of good. His own speech of acceptance gives a more persuasive account of his total view of the function of government in relation to industry especially in a time of crisis. To be sure, it lacks the stirring picture of pioneer days in Iowa when Mr. Hoover's grandparents were learning the lesson of self-reliance in the hard school of frontier life, and the presentation which Mr. Dexter so admirably gives of the spiritual and economic independence of that "Quaker stock" from which Mr. Hoover sprang; but the speech indicates that Mr. Hoover realizes, much more clearly than his eulogist, that life in a highly industrialized age like ours is something very different from life on the Iowa frontier, that the functions of government must be correspondingly expanded, and that sturdy individualism is no longer enough to produce a prosperous nation and a just and stable social order. Mr. Hoover has, quite wisely as it seems to me, stood firm against the folly of supposing that it is the government's business to play nursemaid to a nation of weaklings and whimperers. But his whole program of reconstruction has been predicated upon the hypothesis that even the sturdiest individualism is not enough. All of this gets some recognition in Mr. Dexter's book, but not enough emphasis. Though padded out with a good deal of only remotely relevant material, the book gives —subject to the limitation mentioned—a fair account of the President's philosophy of government.

Do We Need a New Party?

THE COMING OF A NEW PARTY. *By Paul H. Douglas. Whittlesey House.*

PROFESSOR Douglas's principal theses are two: first, that under our present political set-up the interests of business, labor, agriculture and the citizenry generally are shamefully neglected and subordinated to exploitation for the benefit of a favored and corrupt minority, and that neither the performance of one major party nor the promises of the other give hope of anything better from either one of them; second, that those who really want to change this state of affairs cannot get any important results by trying to capture and reform either of the two old parties. The socialist party labors under some handicaps, largely verbal and traditional but still quite serious, which make it impossible for all liberals to unite upon it as their vehicle. There is need of a new liberal party. The league for independent political action points the way to this. With intimate knowledge of both the personalities and the procedures of current politics, Mr. Douglas outlines the steps which should be taken to bring about such an organization. This has more important reference to the next campaign than to the present one, for he has little confidence in any new party which is hastily extemporized after the battle has been joined. The technique of a Paul Revere is not likely to be effective in meeting vast armies already drilled, equipped and entrenched. So far as the present presidential campaign is concerned, the argument points in the direction of supporting Norman Thomas, to whom the book is dedicated. Its main message, however, has to do with action in the future—but in a future for which preparation should begin now.

Ending Depression with a Pep Talk

LET'S START OVER AGAIN. *By Vash Young. Bobbs-Merrill Company.*

BUT for a textbook in simon-pure individualism, the prize must go to the opus 2 of Mr. Vash Young, the life insurance salesman whose "A Fortune to Share" gained wide and, on the whole, deserved popularity last year. Mr. Young's purpose is to tell "How to get out of your own private slump." In brief, the way to get out of your own private slump is to snap out of it—throw up your chin and throw out your chest, sell yourself to yourself, like your job and concentrate on it, be cheerful and optimistic, count your blessings and never complain of your luck or the weather, be more eager to give than to get, always be a booster and never a knocker. All of which is perfectly good advice. It is saying in a somewhat naive way, but earnestly and for some purposes effectively, what Elbert Hubbard used to say picturesquely and in a diction that was scintillant with surprises. But it needs to be said, over and over, in different vocabularies and different tones of voice to catch the ear of different classes of people. As Mr. Young says it, it seems admirably suited to be a pep talk to a sales force. More than that, it may be the needed word of courage to many discouraged people. Naturally, it would be folly to consider it a formula for ending all the present ills, economic and other. It tells "how to get out of your *private* slump"; but our slump is not all private. An effectively functioning and justly ordered industrial and social order is not merely the aggregate of a large number of cheerful individuals exhibiting the characteristics of good salesmanship. Besides, there are quite a few millions of people in this country at present whose "private slump" can not be cured by shouting "cheerio!" at them and reminding them that the best things in life cannot be bought with money—true as that is.

W. E. GARRISON.

Books in Brief

EVOLUTIONIST AND MISSIONARY: JOHN THOMAS GULICK. *By Addison Gulick. University of Chicago Press.*

Born in Hawaii in 1832, son of a missionary, young Gulick spent his boyhood in the islands which were just then becom-

ing Christianized; early became an earnest student of natural history and especially of a certain group of land snails (the achatinellae). Before Darwin's "Origin of Species" had been published, he had decided for himself that all these varieties "never came from Noah's ark." A year in the gold fields of Oregon and California and a long cruise among the south sea islands preceded his voyage to New York where he entered Union theological seminary. While there he divided his time between theology and science. Then he went as a missionary to Japan, where he served for more than forty years. Already an evolutionist, he was perhaps fortunate in being so far away from the scene of the "warfare of science and religion." He never could see any conflict between them, and served them both with devotion and intelligence. Romanes said that Gulick contributed more to the development of the theory of evolution than any man after Darwin. A remarkable missionary, and one whose life is worthy of the full record here given.

EARTH HISTORY. *By Luther C. Snider. The Century Company.*

The geological history of the earth and the story of the rise and differentiation of the forms of vegetable and animal life, with the disappearance of some whose records remain only in fossils, form the subject matter of this very comprehensive treatise. Too crowded with details to be very readable, it will be very valuable to those who want a one-volume reference book in these fields. Among such a multiplicity of details, some of which must lie outside of the author's range of personal knowledge, an occasional slip is inevitable, as when the Geiranger fjord is said to be "near North Cape, Norway." It is, in fact, distant from North Cape by about three-fourths of the length of Norway. The volume is exceedingly rich in useful illustrations.

A JOURNEY THROUGH THE YEARS: *An Autobiography. By Josephus Hopwood. Bethany Press.*

Josephus Hopwood is one of the finest possible representatives of a class of educators now, unhappily, almost extinct. He was the founder of Milligan college, in east Tennessee, and its president for almost fifty years; a man of unlimited faith and devotion to his cause and his students; a friend of every young man and woman ambitious for an education, and especially of every worthy boy from the hills who wanted to be a preacher. One cannot judge such an autobiography as a work of art. It is the clear mirror of a great personality, beautiful in its simplicity and radiant with the joy of a long life of unselfish service.

PHILIPPINE UNCERTAINTY, AN AMERICAN PROBLEM. *By Harry B. Hawes.*

Senator Hawes, of Missouri, went to the Philippines last summer to find out for himself how much truth there is in the often repeated statement that the Filipinos do not really want independence. He found that there was none. They all want it, and in his judgment they are well enough prepared for it. This book is at once an account of the process by which he became convinced of this through his own observation, a summary of the whole course of American dealings with the Philippines and a description of the people. It is a book that can by no means be passed over by any student of the Philippine problem.

HORIZON FRAMES. *By Tom Sweeney. Poetry Publishers, Philadelphia,* $2.00.

This poet is one of the numerous men of business — Mr. Sweeney manages a large life insurance company — who find surcease from care, if not financial profit, in the writing of verse. He is moreover something of a philosopher, the nub of his creed being that there is an invisible bond connecting all things, animate and inanimate. His book is an attempt to point out the interrelationship of man and natural objects. Accompanying each poem is a brief 100 word essay—which essays are the "frames" for his poem-pictures. Mr. Sweeney's passion for natural beauty is indicated in his titles: "Ocean Waves," "Craving for Hills," "Trees and Men," "Hunting Season."

CORRESPONDENCE

Here's a Real Idea

EDITOR THE CHRISTIAN CENTURY:

SIR: There seems to be but one constructive alternative to prohibition. Let the government (federal government, preferably) manufacture and dispense all kinds of intoxicants at cost, with no tax and no quantity restrictions. Please do not be shocked, for there are three good reasons for this proposal.

1. It is the only way to stop bootlegging. If Kansas City had 2,100 illicit joints to 300 licensed saloons 25 years ago, what would the situation be if the taxes on liquor were increased, as the wets propose? No one should be so naive as to think we can raise a big liquor revenue and not have bootleggers trying to beat the tax. Neither can we escape the bootlegger, if we restrict the sales to certain kinds or amounts of liquor or to certain kinds of purchasers. Therefore, all wets (so terribly worried about bootlegging) should support this proposal.

2. It is the only way to keep liquor profits out of politics. Wets agree with drys that in the old days these profits were used to corrupt the boys in the legislatures. But as long as there is profit in the liquor business, there will be pernicious influences in legislatures to secure laws more favorable for the business of glutting old appetites and creating new appetites among the young, to fill the rumsellers' pockets. Therefore, all wets (so positively sure that the saloon must not come back) should support this proposal.

3. The best thing about it is that it calls the wets' hypocritical bluff. Only the *bona fide* thirsty wets will support this proposal. If the brewers and distillers, now promoting the wet propaganda, knew the alternative to prohibition meant no profits for them, the movement would lose half of its pep between dusk and dawn. And the other half would be sadly shattered, if the millionaires who admittedly are trying to saddle their taxes on the working man's appetite knew there would be no tax on liquor. There isn't enough wet sentiment based upon thirst to get this proposal to first base politically, and almost every candid wet knows it. Therefore, all drys (knowing that it will never be adopted) should support this proposal as their alternative to prohibition.

There is just one point about this proposed alternative that troubles me. Is it really constructive? I wonder.

But seriously, is there any other plan which would actually put a stop to bootlegging and also keep the old saloon type of corruption out of politics?

Illinois Wesleyan University. RALPH E. BROWNS.

—Or in Birmingham

EDITOR THE CHRISTIAN CENTURY:

SIR: I had expected to hear some retorts from the south to the article in the July 20th issue on, "Where Should a Negro Get Hurt?" I am not especially well informed on the subject, but the article seems to me to make an unfair impression by its omissions. We are warned in italics against Birmingham. My wife was formerly, for 14 months, a student nurse in Hillman

hospital of that city, and they then had as many or more beds for colored people than for whites. The T. C. I. hospital, one of the largest of the city, also admitted Negroes, and I believe information would reveal that there were others also which made no discrimination. I have further knowledge that some of the hospitals of Atlanta, Ga., admit them.

I have lived in the south all my life and know that some of the most prejudiced people are extremely kind and helpful to their colored neighbors in times of need. Prejudice is bad enough, but painting it in unfair colors only stirs it up into violence. Untruths and slurring half-truths never advance a true cause. We know we are bad enough, and our sins are ever before us, but we appreciate a fair deal. Incidentally I should like to have someone who knows tell us how many hospital beds are really available for Negroes in some typical southern cities.

Mortons Gap, Ky. CLARENCE W. THOMAS.

Yes—and Then Again No

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the Otto-Mackintosh-Wieman discussion is over, the appearance of "Scriptures in the Pulpit" by Dr. Holmes might well be the initial article in a series covering a virgin field for The Christian Century. I suggest as timely topics for subsequent issues the following:

1. Even-numbered pages of the Congressional Record for February, 1931.
2. Names of Oak Park, Ill., automobile owners with make of car and registration numbers.
3. Waldorf-Astoria breakfast menus for June, 1902.
4. The thirty-sixth chapter of Genesis.

I am sure that if any reader derived pleasure from reading "Scriptures in the Pulpit" he would be equally entertained by the above sequence.

Boston, Mass. PHILIP S. DAVIS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Seldom have I read with such pleasure and profit articles in The Christian Century as that written by John Haynes Holmes in the August 17 issue entitled "Scriptures in the Pulpit." My first impulse on reading this contribution was to mutter under my breath, "Holmes, where have you been all my life?" My conviction is that preachers as a rule make a bad mess of scripture reading. Although I have never heard Dr. Holmes, my guess is that he is an exception to that rule. He has written the very thing I have wanted so much to see in print. Here is an article which some of us who have recently been "seminarized" may well read and reread with profit to ourselves and our congregations.

Edwards Congregational Church,
Davenport, Iowa. W. H. UPTON.

Prices and Debts

EDITOR THE CHRISTIAN CENTURY:

SIR: The result of the Lausanne conference has brought renewed discussion of the war debts. In high quarters it is urged that changed economic conditions require a readjustment of these debts as a preliminary step toward restored trade and prosperity. Assuming that the plea is sincere, how is it that these writers have so little to say about an adjustment with some debtors on account of changed economic conditions? Would not this also contribute to the restoration of trade and prosperity?

The eleven billions of war debts now due us from the former allied countries are a minor matter compared with more than $150,000,000,000 of public and private debts at home. A large percentage of the latter are the obligations of small business men, farmers and home owners, people of modest means. Their situation is typified by that of the farmer who mortgaged his land a few years ago and now finds its value shrunk to half and that half owned by the money lender. There are more than $9,000,000,000 of farm mortgages.

The concentration of wealth into too few hands has been much deplored of late, as being responsible for some of our gravest economic and social ills. Yet we are facing a situation now which, if matters are allowed to take their course, will result in the transfer of unreckoned billions of the remaining wealth of the masses into the hands of the large banks and other money lending institutions.

I believe if there were a better understanding of the means of relief, and a better organization of the farmers and others similarly situated, there would be less discussion of other issues until the needed adjustment of the price level was accomplished. But there is great confusion. Some well intentioned statesmen believe that commodity prices can be raised by getting more paper money into circulation, while still retaining the gold standard. They fail to see that so long as we retain that standard we could raise prices here only by raising them proportionately in the other gold standard countries. The prices of commodities (raw materials) are the same in all gold standard countries except for differences due to tariffs and transportation; they are determined by the world gold supply.

England has raised prices by shifting from a gold to a paper money standard, and conditions there have improved in recent months. But a paper money standard is unsatisfactory because it is subject to manipulation by government officials at the behest of money lending interests who want a dearer dollar, or debtor classes who want a cheaper dollar. What is needed is the restoration of a price level that will insure a fairly equitable settlement of the great mass of our indebtedness and which will retain as much stability thereafter as it is practicable to maintain.

Bimetallism should be considered. The history of silver shows that its production has been steadier through the past three centuries than that of gold. And our abler economists are now well agreed that if silver had not been demonetized it would have retained its par value with gold. This means that changes in our price level during the past fifty years would have been more limited in range.

If these things are true, bimetallism is a practicable way out of our present depressed condition. That it would raise the value of silver and lower that of gold, and give us a more dependable money standard by tying the two metals together, is a proposition that invites the most careful examination by unprejudiced students.

There is ground for the plea that the war debts should be readjusted; the decline in commodity prices in recent years has nearly doubled the burden of them. But would it not be sound business and good morals to adopt a money system that would enable both foreign and domestic debtors to pay their debts with dollars of near the same value as those they borrowed and which would give a more stable money standard and thus help to prevent future depressions?

Denver, Colo. FRANCIS S. KINDER.

Spain's Practical Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: In the New York Times for July 4 there is a dispatch headed "Three Peace Cities Planned in Spain." As usual, the heading misses the heart of the story, which is of unusual interest. In the first place, the great men of Spain, of all parties, are uniting to form a League for World Peace. Second, they are intelligently planning to make the provision in their constitution renouncing war as an instrument of national policy "more than empty words." Third, they plan to take ten per cent of Spain's expenditure for armaments and apply it to propaganda for world peace. This will amount to 70,000,000 pesetas, since the army and navy budget is 700,000,000 a year.

What would happen if America would follow Spain's example in definitely recognizing the need for a statesmanship of peace and in providing for it by applying ten per cent of our huge budget for military expenditures?

Indianapolis, Ind. HAROLD E. FEY.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Stimson's Speech Clears the Air

Seen as Advance Step—Behind the Bargaining at Ottawa—a Renowned Philosopher Passes

(*British Table Talk*)

LONDON, August 9.—The speech which Mr. Stimson delivered yesterday, Aug. 8, is reported fully in the morning papers. Clearly it is of first importance that there should be set in clear relief the implications of the pact under which the nations renounced war as an instrument of policy. This "necessarily carries with it the implication of consultation," so Mr. Stimson has said, speaking, it is understood, with the highest authority. When there is a threat that the pact may be violated, the other signatories cannot stand aside as though the institution of war were an admitted fact; it is no longer a lawful institution but a method which is outlawed, and the states which outlawed it cannot act as they used to do before they took this step. If war is no longer a lawful duel, but a crime, the whole situation is changed.

It is hoped that this clearing of the air will not be without its effects in the far east—from which, significantly, Mr. Stimson took his illustrations. I believe public opinion here will welcome the definition which Mr. Stimson has provided and will accept all that is involved. Consultation in the hour when war is threatened, by all who are inevitably involved in this modern world! That would be a safeguard. To acknowledge the duty to consult in such a case is a step in advance.

* * *

The Bargaining At Ottawa

One of the prejudices—or as others think convictions—most deeply rooted in the British mind is that food should not be taxed. It is a logical deduction from the fact that this is an industrial nation, and cannot both be this and provide its own food. If those who have hitherto believed this are required to change their conviction or prejudice, they will examine carefully the *quid pro quo*. The Canadian offer, as it was first made last week by Mr. Bennett, has been almost universally criticized as inadequate. On examination it was seen to involve a very small and problematic increase in trade with Canada; and unless other proposals with more promise in them are brought forward, the British delegates are not likely to close with the offer. They would hear of it if they did. Whether a revised offer will be made or not would seem to be a question of Canadian politics. In their negotiations with Australia and India the British statesmen would appear to be nearer to a decision. In such negotiations each nation has to consider its own interests; if they cannot be squared it is hopeless to go further. The British workman ought not to be asked to tighten his belt in the interest of workmen or their employers in Canada or elsewhere. Lord Beaverbrook thunders in the press, which he owns; but no statesman need cower in fear of his lightning.

* * *

The Death of Lowes-Dickinson

Lowes-Dickinson, one of the most accomplished of our philosophers, a humanist in whom there was no guile, has died after an operation. He could not be called a Platonist but all his thoughts and writings showed that the master hand of Plato rested upon him. He lectured on the Dialogues constantly, and his own method of discussion showed that he had lived within them; indeed, if one were to believe in the transmigration of souls, one might cherish the fancy that Lowes-Dickinson had once been a disciple of Plato. His attitude to political life was that of a strong internationalist; he criticized the policy of his country during the great war; he was indeed a humanist in one of the many meanings which gather about that word—that is to say, he counted nothing human foreign to him, and allowed no distinction of race or class to touch his sympathies. The best known of his works was "The Letters of John Chinaman," in which by an old and familiar convention he could bring his critical mind to bear upon the western scene. He first visited America in 1908; but I believe he went more than once after that time. His friend, Mr. E. M. Forster, the novelist, writes of him:

"He dwelt in a region where the years could not enter and where generosity and wisdom and sensitiveness existed together. He dreaded pain, but he had no fear of death. 'I don't feel anything except a kind of excitement,' he wrote, just before his operation, and it may comfort his friends to know that he did not suffer either before it or after and was cheerful and alert up to the unexpected close."

* * *

And So Forth

There are rumors of another attempt to make economic peace with the Irish free state. But on the other hand, there are signs that some Irishmen are looking toward a complete severance of the bond between the free state and the empire. Mr. de Valera has secured a vote for £2,000,000 wherewith to meet the attack on Irish trade, but he has not said, if he knows, what he means to do with it.

Sir John Simon has been attacked from all sides for the disastrous failure of the first stage in the disarmament conference. But can the load be left on the shoulders of any one man? The experts have won an important battle; but a few more such victories would be their final undoing. The world is getting a little tired of its men of war.

EDWARD SHILLITO.

Unemployed Seek Food in Dumps

Alarming Conditions Laid Bare by Chicago Paper—More Relief Asked from U. S.—Chicago Loses a Leader

(*Correspondence from Chicago*)

CHICAGO, Aug. 22.—A few weeks ago, in this correspondence, I told about watching a group of men and boys grubbing for food through the garbage being deposited from wagons at one of the big dumps on the west side of Chicago, and added that I had been reliably informed that the same thing might be seen at any of the city dumps every day when the wagons returned from their daily rounds of the back alleys. Several of my friends indignantly protested that it could not be true. These men were, I was told, hunting for lost articles or scraps of metal that might be sold. No one would eat food off the garbage dumps. I advised my friends to go out to the dumps and see for themselves, or, if they could not spare the time, to watch their own back alleys and see what men and women hunting through garbage cans carried away. Now, however, my friends can have official confirmation of my statement. In a feature article, written by Mr. Gifford Ernest, and captioned "Villages of Unemployed Fringe Garbage Dumps; Eat Discarded Foods," the Chicago Daily News on August 18 tells the story of what was discovered by a subcommittee of the Chicago workers committee on unemployment.

* * *

Please Do Not Disturb!

A few sentences from this article may well be quoted. "Villages of unemployed persons have grown up on the edges of Chicago's garbage dumps where their inhabitants may be near their chief source of food supply," Mr. Ernest begins. And he goes on to tell about the types of people living there, white and colored, native and immigrant, foot-loose men and entire families, including children, huddled in improvised huts or tattered tents amid the terrific odor. As many people come from poor homes in the neighborhood as live there, hunting for food. "They hunt and pick among the garbage for whatever may be eaten as food, such as bread, potatoes, onions, meat and spoiled canned fruit and vegetables." Speaking of the dump to which I referred in my earlier letter, Mr. Ernest says: "Here whole families subsist on the food procured in this manner. One wife and mother whose husband has been long without work 'thanked the Lord that they had been shown where to go to eat.' One of her children had ptomaine poisoning." And now note the closing sentence of the article: "The committee was positive in its opinion that publicity of the

facts in the case should not cause these persons to be chased off the dump if nothing else were done to give them relief."

* * *

Relief Leaders Ask U. S. For $26,279,475

The Illinois emergency relief commission finds that the $3,000,000 allotted to this state last month by the Reconstruction Finance corporation will not last another week, and Mr. Wilfred S. Reynolds, secretary of the commission, has been sent to Washington to seek a loan of $26,279,475 of federal funds to meet minimum relief needs to the end of the year. Gov. Louis L. Emmerson is being urged to call a special session of the Illinois legislature to provide funds for unemployment relief. A loan of $6,000,000 from federal sources, enough to last until Oct. 1, seems to be the limit that can be hoped for at present through the R. F. C.

* * *

Farewell Dinner to Father Siedenburg

More than 400 persons, representing the leadership in educational, civic and social work of Chicago, attended a testimonial dinner for Dean Frederic Siedenburg, S. J., at the Blackstone hotel, Aug. 17. For 21 years Father Siedenburg has been connected with Loyola university, where he had been regent of the downtown college and dean of its school of social work. Not only has he had the honor of establishing the first sociological department and school of social work in any Catholic institution of learning, but he has been recognized as a leader by social workers of all religious groups and of none. He has been chairman of the social workers' organization of this city, president of the Illinois conference of social welfare, member of the state board of public welfare, and head of the section of the national conference of social work devoted to justice in industry. In obedience to orders of his ecclesiastical superiors he goes to be executive dean of the University of Detroit.

* * *

And So Forth

Another useful citizen has been lost in the death of Mr. Martin A. Ryerson. Notably successful in business, Mr. Ryerson gave much of his time, attention and means to educational, philanthropic, cultural and civic enterprises. For 30 years he was president of the board of trustees of the University of Chicago, and held many other positions of high honor. His gifts to charity totaled millions, though most of them were made, not only without ostentation, but in secret.

Negotiations are under way for the consolidation of Seabury divinity school, Faribault, Minn., and Western theological seminary. If the merger is effected, as seems assured, the institution will be housed in the new million dollar plant of Western seminary in Evanston, and will be known as the Seabury-Western theological seminary. It will be the largest Episcopal divinity school in America, with the exception of the General theological seminary, New York.

Thirty college students from several midwestern schools, carrying food and clothing for impoverished miners and their families, and planning a sociological investigation of conditions in the strike area, were chased out of Jefferson and Franklin counties, Ill., some of them after having been thrown in jail by the sheriffs of those counties. An indignation meeting of the returned students was held in Chicago, and a telegram sent to Gov. Emmerson demanding an armed escort of state police for a second expedition.

Seventy-two "molten-bronze notes," weighing 102 tons, the bell units of the carillon for the University of Chicago chapel, arrived Friday and are now being installed. They were made in Croydon, England, and vary in weight from 36,926 pounds to 10½ pounds. The carillon is the gift of John D. Rockefeller, jr., in memory of his mother, Laura Spelman Rockefeller.

The Chicagoland musical festival, conducted by the Chicago Tribune, brought together 125,000 people to hear some really great music in Soldiers' field, Saturday night, Aug. 20. Many of us will never forget John Burdette's "Old Man River."

CHARLES T. HOLMAN.

Socialists Reject Prohibition By 3-to-1 Vote

A three-to-one vote in favor of repeal of the 18th amendment, has been cast in a referendum taken among 25,000 enrolled members of the socialist party, according to announcement by Clarence Senior, national executive secretary of the party. The following plank, sponsored by Heywood Broun and others, will be included in the party's platform: "Repeal the 18th amendment and take over the liquor industry under government ownership and control, with the right of local option for each state to maintain prohibition within its borders." In the recent referendum, members of the party in 14 states voted. Of these, 10 states favored inclusion of the Broun plank in the platform; four rejected it.

Bishop D. J. Curley Dies In Syracuse

Rev. Daniel J. Curley, bishop of the Roman Catholic diocese of Central New York, died of heart disease at his residence in Syracuse, N. Y., on Aug. 3. He was 63 years of age. Bishop Curley was graduated from the American College in Rome, and was ordained the same month. He became bishop of the Central New York diocese in 1923.

Barter Method to Aid Unemployed

Scotch Town Finds Plan Successful—Judge Takes Stand on "Ne Temere" Decree

(Correspondence from Scotland)

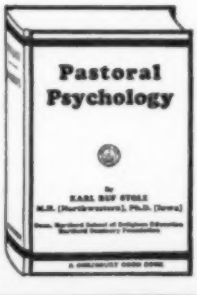
GLASGOW, August 4.—A scheme for helping the unemployed to help themselves, which seems to have possibilities for any locality where the out-of-work are numerous, is just being launched at Falkirk, through the initiative of the Rotary committee on unemployment and another committee from the government labor exchange. (Falkirk is an industrial town half-way between Glasgow and Edinburgh, with 5,000 unemployed on its roster.) The scheme is really a return to the primitive method of barter, to supplement the inadequate functioning of the present economic order, and three trades in particular will be affected: cobblers, bakers, and tailors or makers of any kind of clothing. For a workshop, an old foundry has been donated free of charge; for its equipment, numerous Stirlingshire business men have donated the necessary materials; and for workers, the labor exchange has found that a large number of tradesmen on its roll will be only too glad to take part.

The plan of maintenance is very simple. A cobbler, for instance, with a numerous family who are in need of more bread than he can afford to purchase, offers a certain number of hours of work as a cobbler for a similar number of hours' work by a baker. No money wage is paid. Each gives what the other wants. For his labor, a man will get what he needs for himself and his family in the matter of bread, shoes, and clothes. He pays only the cost of the material—perhaps 1s6d (the cost of the leather) will secure him a pair of shoes which in the ordinary way would have cost him 4s 6d, and which in the ordinary way he would have been forced to do without. The scheme, therefore, should not hurt legiti-

PASTORAL PSYCHOLOGY

By DEAN KARL RUF STOLZ
Hartford School of Religious Education

THE function of the Christian religion in the enrichment or recentering of personality is set forth by Dr. Stolz with clarity and vigor. The nature and normal development of personality, the principles of mental hygiene, typical human singularties and anomalies, and tested techniques for the restoration of hampered, thwarted, and defeated individuals—Dr. Stolz treats all of this in a well-organized, thoroughgoing, and extremely interesting manner.



William H. Leach, editor of Church Management, says of Dr. Stolz' book, "A volume for thousands of ministers who need to catch up with the new psychology and to understand the limits of psychiatry."

A careful study of this excellent book will equip the pastor to meet more adequately the widespread need of "the cure of souls," particularly the chapters, "Pastoral Counseling," "The Psychological Approach to Pastoral Work," "Can Adults Be Reconstructed?" "Religion as a Rallying Center," "Religion and the Talk Cure," "Adjustment to Reality." Octavo, $2.00

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mate business in the district one iota. The £4,000 paid weekly in unemployment insurance and transitional benefit in Falkirk will still be spent among the traders of the community—the unfortunate unemployed will hardly become so rich that they can bank a lot of surplus cash! The money will merely be spent in slightly different ways.

The scheme has the merit that it takes some of the idle off the streets, and that it helps the poorest members of the community to have a few more of the necessities which the present social order denies them. As Rev. A. B. Robb, the secretary of the Falkirk Rotary club, points out, the public must realize that we cannot afford to permit the unemployed to go idle, that we as a state can not afford to pay the unemployed enough, and that we as individuals cannot afford to go on paying taxes at the present iniquitous level, and therefore we should assist in such ventures as these.

* * *

Catholic-Protestant Marriage Rift Rebuked by Judge

There are not many divorces granted in Scotland, and those that are do not receive headline publicity, but under the legal news on an out-of-the-way page each case is summarized in a paragraph or two, together with the learned judge's animadversions. Last month a tramway conductor, who had sued his wife for divorce on the ground of desertion, won his case in the outer house of the court of session. Lord Mackay, the judge, did not mince words in his summing up.

It was a case of a Protestant husband and a Roman Catholic wife, who had agreed to be married by a Presbyterian minister and were so married in Linwood parish church. Their married felicity was unbroken until the arrival of a son in December, 1927. Thereupon, there descended upon the wife certain relatives who immediately raised the question of the particular communion into which this new being should be introduced. Lord Mackay regarded it as of the most serious importance that such an interference should have been allowed to come between a happily married couple. One day in February, when the family had been there, in the afternoon the husband kissed the defendant good-bye on going to work. At tea-time he found the house deserted, his wife and child gone, and a note saying, "Dear Jim, I have gone for good." The husband went to the parents' house. The father came to the doorstep, the defendant being somewhere behind, and the father, not the wife, said they would require to be married in the Roman Catholic church. That was the first suggestion of any so-called religious difficulty at all. The plaintiff's reply was that they were already married, and that he did not desire any priest to govern his house.

The judge publicly stated that while it might seem unnecessary, he deemed it only just and right to emphasize the fact that there was no foundation whatever for anyone instilling into the mind of a happy wife that a regular ceremony in the established church of Scotland was not a sufficient marriage before God and man, or required to be supplemented by any other religious form. He doubted whether it was not his better duty to dismiss the action, in order that a proper attempt should be made to reconcile these parties and to let the child be brought up in the joint home to which it was entitled. However, with difficulty he had decided on the contrary course, since the wife's persistent refusal to continue her short, happy marriage on grounds legally and morally unjustifiable had been sufficiently established.

* * *

Rome Fails to Make Case

Thus the "Ne Temere" decree casts its blight on Scotland as well as on other Protestant lands which are charitable enough to tolerate an intolerant faith. In the correspondence in the public press which has followed Rome's defenders have been unable to make any case at all for this practice, and the defense has chiefly consisted of pointing out Protestant imperfections, real and imagined.

One Protestant correspondent mentions that New Zealand and New South Wales have made it an offense punishable by law to allege, expressly or by implication, that persons lawfully married are not truly and sufficiently married. Such a law enacted in all lands would be a great help toward better feeling between the two faiths, for it would suggest to Rome that she call by its right name the sin that her erring child has committed. The sin, surely, is not fornication as she now alleges—it is simply disobedience to the church; and anyone who knows Rome at all, knows that she teaches that the latter sin is ten thousand times the worse of the two.

MARCUS A. SPENCER.

Christian Century Study Group to Be Formed in Knoxville

Marshall Wilson, president of the Y. M. C. A. of Knoxville, Tenn., writes that the Knoxville Y is bringing together in an informal group readers of The Christian Century of that community to discuss religious and social problems, with the "Century" as "a guide and reference." Mr. Wilson suggests that this plan be followed in other communities at this time when great issues are to the fore.

Bishop Earl Cranston Dies at 92

Bishop Earl Cranston, dean of bishops of the Methodist church, died at his home near New Richmond, O., on Aug. 18, after an illness of several months; he was 92 years of age. Bishop Cranston's first pastorate was at Marietta, O., in the late 60's of last century. Other pastorates were at Columbus, O., Jacksonville, Ill., Evansville, Ind., Cincinnati and Denver. From 1880 until 1884 he was presiding elder in the Rocky mountain country, and was a founder of Denver university. From 1884 until 1896 he was public agent of his church, and in 1896 was elected a bishop. In 1898 he became Episcopal visitor to China, Japan and Korea, and also to Mexico, Porto Rico and European missions. In 1907 he was commissioner for his church on the union of Methodism in Japan. From 1904 until 1916, when he was retired by age limitation, he was the resident bishop at Washington. Bishop Cranston was a leader in the movement to reunite Northern Methodism with the Methodist church, south.

Father Cox's Hosts Hold Convention

St. Louis Is Host to Other Third Party Movements—Platform Is Adopted—Why Cox's Prestige?

(Correspondence from St. Louis)

ST. LOUIS, August 18.—If political conventions and gabfests would correct our ills then on Aug. 17, 1932 a millennial dawn might have been ushered in. On that day two motorcades from the east and west assembled for political conventions at a lake resort 15 miles out from St. Louis. No one would question the integrity or sincere motives of either group. One led by a man past 80 years, who had given his life to monetary studies and not without profit to his nation gathered together perhaps 50 persons. The other from the east numbering perhaps 1,000, led by a great-souled Irish priest whose heart had been touched by their needs, was clamoring for economic adjustments that they and their families might have jobs and bread.

In the wake of these came representatives of other third party movements to the number of a half dozen or more. All distributed their literature, but only two assembled for meetings, made proposals, adopted platforms and nominated candidates for president and vice-president.

The Liberty party led by William Hope ("Coin") Harvery of Arkansas eliminated itself from consideration when the religious question was introduced. To this objection raised by Harvey and his followers Father James R. Cox, leader of the Jobless party, replied: "It is not a question of religion, but of bread and butter and jobs." He made an eloquent plea to lay aside differences of opinion in the common cause of "building a party to serve humanity." The groups then met separately on opposite sides of the lake about two miles apart.

The multitudes that followed Father Cox had come in automobiles and trucks, most of them from Pennsylvania. Many of them were unemployed steel workers. A considerable number had been beneficiaries of his parish, St. Patrick's, in Pittsburgh. There were a few that fell in with his motorcade along the way from different states.

It was a well behaved crowd. One daily paper characterized them as "such as might have been seen at a parish picnic." They prepared their own meals en route and while camped in the park. Some had dinner at the hotel on the grounds.

* * *

Why the Admiration for Father Cox?

That such a multitude, about 1,000 persons, at their own expense, should have made a journey of 600 miles to hold a convention to adopt a platform and nominate a man for President is one of the amazing expressions of our present distress, yet very evidently a token of their sincerity and devotion to a man who has

shown himself most truly their friend.

Any man, priest, preacher, or rabbi who has fed more than one million people during these days of hunger and want and sent a quarter-million baskets to the homes of the needy and built a "Shanty Town" for the evicted and homeless and started a country refuge on a 100-acre plot—giving each family a quarter acre of ground—will not be without strongly partisan friends and supporters.

* * *

The Party Platform

The platforms and nominations were approved by acclamation amid an outburst of applause that continued under the leaders for at least 20 minutes. Neither did the rain nor heat that followed restrain their enthusiasm. It seemed like unto the day when Israel stood in the rain to hear the reading of the word of God under Ezra.

The platform contained most of the features approved by the third party groups, with emphasis on creation of government funds to provide work for the unemployed, unemployment insurance and old-age pensions.

* * *

A True Irishman Is Father Cox

Father Cox, the man, the priest, the presidential nominee is pleasing, likeable, lovable. He is one with his people. He rode in a truck all the way from Pittsburgh. He mingled with them freely on the way and on the assembly grounds. He was approachable, and patient in interviews and conferences.

He is Irish, American born, with a true heart of Ireland's sons. If he had only a little brogue and humor to sweeten his speech, how captivating he might be! His acceptance speech was strong and rather denunciatory than persuasive. Only in his closing words when he spoke for his Catholic faith, the brotherhood of man and the common needs of all did he put the true Irish tenderness and force in his pleadings.

* * *

A Fellow-Churchman Estimates Cox's Work

A high dignitary of his church in St. Louis thus spoke of the man and his work: "I am afraid Father Cox, finding his efforts successful in helping the poor, let his judgment be overcome by his enthusiasm. He is a man of little political sense, I understand. In fact, who has any political sense nowadays? I am neither an apologist, defender, or accuser of Father Cox. He didn't preach heresy, he was against communism, as everybody knows, and he was striving to help the unemployed. He used the word 'jobless.' That, I think, is a cheap word. He expected the people to rise up and follow him as he led the march towards St. Louis. They didn't, and the whole affair has fizzled out. We all want to help the unemployed. I would regret to think there are any who are not sympathetic with them, and Father Cox was doing what he could to help them."

* * *

Little Organization Attempted

The convention closed with no attempt for a nationwide organization, nor effort to have electors in the various states put on the ballots. Within a half-hour after the meeting closed, many of the delegates in cars and trucks were driving through the city on their way home.

On leaving the city Father Cox said that a few weeks hence he would start on a speaking tour of the nation, in the sound-equipped motor truck—the gift of a Pittsburgh friend—which was used to amplify his addresses in St. Louis.

CHARLES O. RANSFORD.

Dr. H. C. Robbins Receives New Appointment

Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine, and for the past three years professor of pastoral theology at General theological seminary—which post he will continue to hold—has accepted an appointment as special preacher at the Church of the Holy Trinity, Philadelphia, for the coming winter. This church has been without a rector since the death last March of Rev. Floyd W. Tompkins.

S. E. Nicholson, Anti-Saloon Leader, Will Support Hoover

Rev. S. E. Nicholson, secretary of the Anti-saloon league, chairman of the board of Friends of Prohibition and a member of the National Prohibition board of strategy, has just come out with the statement that, although he does not speak for these organizations, he is of the opinion that "the highest interests of the nation demand the reelection of Herbert Hoover. His great speech of acceptance was a fitting climax to a long series of events that reveal him as a national and world statesman of rare ability and still rarer honesty, who has the courage to face every issue on the broad basis of public betterment, rather than of political self-aggrandizement."

Library of Congress Asks Your Help

The Library of Congress, Washington, advises that the library lacks the February 1931 issue of the "Century," and it is suggested that some subscriber who has this issue, and can spare it, mail to H. S. Parsons, Chief Periodical Division, the Library of Congress.

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Church-State Feud in Czechoslovakia

University of Prague Scene of Battle—Labor Still Restless—Bulgaria Fights Anti-Religious Drive

(Correspondence from Southeast Europe)

BELGRAD, July 20.—An interesting conflict between the Roman Catholic church and the state is now in progress in Czechoslovakia. Because of his championship of Archbishop Kordac of Prague, forced to resign by higher church authorities, one Profeessor Sanda was dismissed from his post in the (Catholic) theological department of the University of Prague. The Roman church, to clinch its action, threatened the professor with excommunication, if he persisted in teaching. Now the university is a state institution, and the question immediately arose whether the church could dismiss a university professor. The university senate, after careful study, decided that only the state could deprive a profeessor of his position in the university, and that ecclesiastical action against him could have no bearing upon his academic standing. The senate assured Professor Sanda of his right to continue in office. The church may forbid its own members to attend Professor Sanda's lectures, but this would not prevent non-Catholics from attending. If numerous cases like this were to occur, the senate finds, the Catholic theological department would cease to serve its purpose, i. e., to train Catholic clergy. The legal position of professors would, however, be the same, and the only solution would be to abolish the state theological schools and leave the education of Catholic clergy entirely upon the support of the church. The next step in the problem must be taken by the Czechoslovak government to whom the matter has been referred.

* * *

Labor Unrest Continues

The heat wave or the high tension of two political conventions in one month must have affected the printer who prepared the text of paragraph one of my letter published July 6. Things are rather disturbed in this part of Europe, but not yet quite so upset as that paragraph!

In normal times a collision between the police and any section of the populace which resulted in deaths would be first-page material here, and widely commented upon. In these days such occurances are so common as to have lost their sensational savor. A dozen headlines chosen at random from the papers of any one day give a fair indication of how widespread is economic distress in southeast Europe: "New labor riots in Poland," "Famine in Bulgaria," "Extension of the building strike in Brno," "Strike of Greek postal employes," "Two killed in labor riots in Cracow," "Bloody conflict between police and strikers in Slovakia," "Arrest of communists in Roumania."

Although the Lausanne conference has sounded a note of new hope, its real effect will be felt in these parts only after some months. And economic unrest invariably induces political discontent, so that the possibility of sudden political changes in the Balkans is not yet dispelled.

* * *

Bulgaria Organizes Religious Propaganda

On the initiative of the Y. M. C. A., a special committee has been formed in Bulgaria for positive Christian propaganda as the best means of combatting the effects of anti-religious education. Leading authors and clergymen are participating and the holy synod of the Bulgarian church, in spite of extreme economic difficulties, has assigned 100,000 levas for the committee's work. Literature now in preparation includes a series of handbills for popular use, special sermons, material for priests, and several pamphlets for the use of teachers, prepared as a direct reply to communist anti-religious agitation.

* * *

Czech "Ford" Dies

The death in an airplane accident of Thomas Bata, Czechoslovak shoe magnate, has touched all of southeast Europe. Bata was almost unique in European business life. After learning shoemaking in the United States, he returned to his home country and developed a giant shoe manufacturing business on the lines laid down by Ford for automobiles. The firm developed rapidly with branch agencies throughout the Balkans and the near east. Bata's factory at Zlin, Moravia, became proverbial as an illustration of modern mass production.

* * *

And So Forth

Two more innovations are announced for Turkey. From Jan. 1, 1933, the metric system of weights and measures is to be the only legal standard. And in St. Sophia a microphone has been installed with regular broadcasting. Now that Turkey has entered the League of Nations, she can no longer be classed with Soviet Russia and the United States.

Statistics just published for the diocese of Nish, largest of the 27 dioceses of Jugoslavia, report that in the past ten years 47 new churches have been built. This is not a case of restoring edifices ruined by the war, but simply an indication of the vitality of orthodoxy in that part of the country.

The "direct action" method adopted by political groups in Germany have been adopted by certain parties in Austria. In recent weeks the University of Vienna has been the scene of new anti-Semitic excesses. Jewish students have been literally thrown out of the university lecture rooms, their bulletin boards destroyed, and demonstrations against certain Jewish professors have amounted to actual riots.

The new Roman Catholic archbishop of Prague has issued a circular letter whose chief topic is civil marriages. He emphasizes the fact that the church holds all marriages not performed by a Roman Catholic priest to be invalid, that such couples live in concubinage and that the church denies them a Catholic burial.

Negotiations are under way for the organization of the Bulgarian Orthodox in the United States into a special diocese of the Bulgarian church. As soon as these are complete the name of the Bulgarian bishop to be appointed for North America will be made public.

The new income tax law in Czechoslovakia requires payment on all incomes above 12,000 kc (about $360) annually. On all incomes over $4,500 the new rate is practically double that of last year.

DONALD A. LOWRIE.

Gird for Dry War

W. C. T. U. to Fight Repeal, Reaching Voters Thru Meetings, Literature

Opposition to the repeal or modification of the 18th amendment was voiced in the resolutions passed at the national convention of the Woman's Christian Temperance union, held at Seattle two weeks ago. The union affirms the success of prohibition "notwithstanding the violation of the law by smugglers, bootleggers and rum-runners, and those who seek gain from law violation."

On repeal, the resolutions say: "We are opposed to the repeal of the 18th amendment."

On modification: "We are opposed to legalized beer."

On referenda: "We urge prompt defeat of all efforts to repeal the state prohibition laws."

On party planks: "If ratified, the republican national plank on prohibition would result in restoration of the liquor traffic in some of the states. The democratic platform would put the traffic back to the control of the states, where it became so powerful an influence for evil."

On the matter of a third party, Mrs. Ella A. Boole—who was reelected as president of the union—said before the convention: "In my opinion we are neither for nor against a third party, but practical considerations indicate that there is neither time nor money available for a third party in this campaign."

Here are the plans to be followed leading up to the presidential election, toward saving the 18th amendment. Between now and November, 52 state meetings will be held, together with conventions in nearly every county of all the states. An old-fashioned neighbor-to-neighbor campaign will be planned at these meetings in an effort to reach every voter. Schools of methods, speeches and round tables will be provided to train the 500,000 members of the organization to present their case in their communities. Emphasis will be laid upon the use of literature. Members will distribute circulars before churches, at meetings and in the homes.

The next national convention will be held at Milwaukee, Wis.

Rights of Negro Voters Asserted

A meeting of the white section of the Tennessee interracial commission was held in Nashville, Aug. 1. A statement was

adopted, from which we quote: "In the name of that liberty guaranteed by the state constitution, we assert that no citizen, white or black, who expects to support the nominees of any political party, should be denied the right to vote in the primary elections of that party. To deny such a right is to violate the constitution, and any individual or group willing to violate the constitution in one particular for selfish ends cannot be trusted to obey the constitution in other particulars or to administer government in accord with its provisions. In the name of clean and honest government we maintain that we cannot hope for such government at the hands of any who, by bribery or undue pressure upon the weak and ignorant, secure illegal votes for themselves or their partisans, and any who resort to such practices should be repudiated as unworthy of trust. In the name of law and order and of that human brotherhood we seek to establish we call upon all good citizens to protest against every attempt to stir up interracial prejudice, and to demand that every citizen be accorded his full right under the law."

Al Smith New Editor of The Outlook

It is announced from New York that Al Smith has become editor of the Outlook, which is to be rechristened the New Outlook. According to the announcement, Mr. Smith is to carry on the traditions of the late Theodore Roosevelt as one of the editors of the old Outlook; he will make the magazine "a platform for the free and liberal expression of progressive thought on the economic, civic and spiritual problems of the day." The Outlook, which suspended publication last spring, was recently purchased by the publishers of the Aero Digest and other periodicals. The new publication will begin its career Oct. 1.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Congorilla

(Mr. and Mrs. Martin Johnson) (Fox) Interesting picture of animal and native life in the Belgian Congo, filmed by the Johnsons, with genuine African sound effects. Studies of engaging tribe of pygmies, and gorillas particularly entertaining. Many humorous touches.

A: Excellent. Y: Excellent. C: Excellent.

Hold 'Em Jail

(Wheeler and Woolsey) (RKO) Another "howling" farce comedy, about two wise-cracking specialty salesmen who land in jail, where their horseplay antics make havoc of prison discipline, with an hilarious football game between "rival" prison teams as the climax. Funny or not according to taste.

A: Depends on taste. Y: Funny. C: Funny.

Horse Feathers

(4 Marx Bros.) (Para.) Typical fast and furious horseplay, foolish or vulgar antics and slapstick—more riotous than ever. Funny to those who enjoy this quartette's particular brand of nonsense humor. Supposedly their best to date.

A: Depnds on taste. Y: Funny. C: Funny.

Igloo

(Native cast) (Universal) Seemingly vivid, convincing, intensely interesting portrayal of Eskimo tribal life in extreme north—childlike pleasures, and ever tragic struggle against hopeless odds. Human life at its simplest and grimmest. Obvious faking casts grave doubt on truth and authenticity of whole.

A: Exceptional. Y: Interesting. C: Too strong.

Jewel Robbery, The

(Wm. Powell, Kay Francis) (Warner) Daring methods and charming manner of clever jewel thief prove irresistible to bored young wife of Viennese millionaire. She assists his escape from police and promises further meeting in Nice. Lively action, sophisticated dialog, with crook-hero made very glamorous.

A: Fairly entertaining. Y: Doubtful. C: No.

Purchase Price, The

(B. Stanwyck, Geo. Brent) (Warner) Cheap, shoddy film about cabaret singer who becomes mail order bride of boorish Dakota farmer. Absurd, burlesqued situations and actions. Inexcusable mishandling of Arthur Stringer's fine story, "The Mud Lark."

A: Stupid. Y: Worthless. C: No.

Two Against the World

(C. Bennett-Neil Hamilton) (Warner) Wealthy heroine, shielding married sister, permits brother to believe her guilty of liaison with worthless cad, whom he kills. Lawyer hero becomes unwilling prosecutor, but brother's confession brings acquittal by "common law" defense.

A: Trite. Y: Doubtful. C: No.

Best Recent Films for Family

Bring 'Em Back Alive
Make Me a Star
My Pal the King
Rebecca of Sunnybrook Farm
Stranger in Town
Tom Brown of Culver

Films of Special Interest for Adults

Almost Married
American Madness
The First Year
Lady and Gent
Reserved for Ladies
Washington Masquerade

BOOKS RECEIVED

The Craft of Writing, by Percy Marks. Harcourt.
A Pilgrim Artist in Palestine, by Peter F. Anson. Dutton.
Principles of Mental Development, by Raymond Holt Wheeler and F. Theodore Perkins. Crowell.
Emergency Relief Work, by Joanna C. Colcord. Russell Sage Foundation.
Youth Must Laugh, by Inez Hannes Irwin. Bobbs-Merrill.
Royal Flush, the Story of Minette, by Margaret Irwin. Harcourt.
China Yesterday and Today, by E. T. Williams. Fifth edition, revised. Crowell.
Earth History, by Luther C. Snider. Century Co.
The Message of Sat Tal Ashram, 1931, with foreword by E. Stanley Jones. Association Press, Calcutta.
Akbar, by Sir Laurence Binyon. Appleton, $2.00.
St. Paul by Wilfred Knox. Appleton, $2.00.
The Literary Life of the Early Friends, 1650-1725, by Luella M. Wright. Columbia University Press, $3.00.

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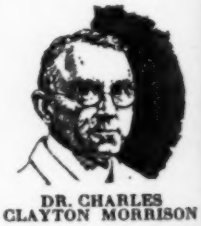

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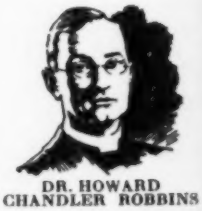

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